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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No. April, 1912 4

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1912.

4.

QUESTIONS OF THE HOUR.

PRESENT DAY OPPORTUNITIES IN CHINA.

HISTORIC STATEMENT.

REV. R. A. BLAIR, BEAVER FALLS, PA.

The present movement against the Manchus in China began with their taking possession of China nearly three centuries ago. Invited in by the Chinese to help them overcome another foe, the Manchus overran China and have been ruling China since about 1668. There have been numerous attempts by the Chinese to overthrow this foreign yoke, but up to this present attempt they had been unsuccessful. After one of these attempts, the Manchu Government compelled the Chinese to wear the queue as a token of submission. The queue has ever since been a badge of loyalty to the Manchu dynasty.

The Manchus are Tartars by name and also by nature. They have ruled China these centuries with a rod of oppression. The officials were not paid a living salary, but were required to turn over to their superiors a certain amount, and then they could keep all after that, that they could squeeze out of the people.

The greatest effort to overthrow the Manchu power, up to this present movement, was some fifty years ago, and was what is known as the Taiping rebellion. It had for one of its motives the establishing of the Christian religion, and

there are some missionaries who claim that if it had not been for foreign influence, that that rebellion would have been successful, and that China would long ago have been Christian. That bitter struggle lasted for thirteen years and was accompanied by terrible loss of life and property.

FEELING OF CHINESE.

The Chinese, and especially the Manchus, have an instinctive feeling that this present movement has been largely due to the introduction of the leaven of the gospel. The Boxer uprising in 1899 was an effort of the Manchus, headed by the late Empress Dowager, to rid China of the missionaries. The Empress Dowager sent out sealed orders to all the provinces to kill all the foreigners. This message was disregarded in many of the provinces, and was actually changed in a number of cases by two of the leading officials of the Empress. These two men changed her message from "kill the foreigner" to "protect the foreigner." Many of the missionaries owe their lives to the act of these two men. After the trouble was all over and the Empress had found out what had happened, she sent for these two men and took off their heads and put them up on the walls of Peking.

REFORMS BY EMPRESS.

After the Boxer movement, the Empress Dowager seemed to change and go in for reform, for some reason or other.

She abolished foot-binding among the women. She changed the whole educational system. She promised the people a constitutional government by 1916. The great crusade against opium was started through a memorial of twelve hundred Protestant missionaries, presented to the throne in 1906. This reform has accomplished surprising results. The cultivation of the poppy is being gradually rooted out; thousands of acres, formerly devoted to the cultivation of the poppy, now grow grain and vegetables. All officials were compelled to give up using the drug, and some were dismissed because they either would or could not give it up. When there was any doubt about the reality of their promise, they were locked up for two or three days, which was quite sufficient to prove their truthfulness.

ATTITUDE OF PRINCE REGENT.

The death of the Empress Dowager with that of the late Emperor (whether from natural causes or otherwise may never be known) marks another step in the present movement. The new Emperor was a mere child of three years. His father, a brother of the late Emperor, was appointed Prince Regent and was the real ruler. At first it was thought that he might prove a strong progressive, as he had quite a little experience with foreign countries. This thought was soon shown to be false, as one of his first acts was to dismiss Yuan Shih Kai, who had risen to be a Grand Councillor of the Empire, and perhaps the most powerful Chinese then in China, and who had been the counselor of the Empress Dowager in all her works of reform. The Prince Regent used a typical Chinese way of dismissing this great man and saving his face as the Chinese put it. He issued a statement "expressing his profound solicitude that so distinguished a subject as His Excellency Yuan Shih Kai was suffering

from rheumatism in his leg, and the concern that the Imperial heart felt because it would be necessary for so useful a servant of the throne to retire to private life for a time, in order to gain relief from pain and to restore his impaired energies." Yuan Shih Kai, though likely in better health than the Prince, retired like a true Chinese gentleman to his private estate.

MISSION WORK.

The Prince Regent, instead of conciliating the rapidly growing feeling of the Chinese for representative government, has been more and more concentrating the power in the hands of the Manchus. The Manchus have been more and more opposing the work of the missionaries, while the Chinese have been growing more and more friendly. During the last few years, this diversity of feeling between the Manchus and the Chinese was very apparent in our own mission work. It was impossible to get the officials to stamp deeds for land, although the people were willing to sell. It was apparent that the officials were giving out orders that no land must be sold to the missionaries. In a letter from Dr. A. I. Robb, written shortly before the present insurrection, he said that the officials seemed determined to block all advance mission work, while he never knew the common people to be so friendly.

After the revolution had made good success, Yuan Shih Kai, who had recovered from his rheumatism as quickly as it had been contracted, was recalled to Peking to take charge of the Manchus' tottering interests. The southern provinces went over to the Revolutionary party almost without a struggle. Two or three officials were killed at Canton, but outside of that there was little or no bloodshed apart from the terrible deeds of the robbers and pirates that swarm in that land and who found the changing con-

ditions a fine opportunity to carry on their plundering.

LEADERS IN THE MOVEMENT.

It was hoped by many that Yuan Shih Kai would join the Revolutionary forces, but he seemed rather to want to act as a mediator. At first he seemed to want to retain the Manchus, but to give a truly representative government under them. The Chinese, fully determined that the Manchus should go, met and elected Dr. Sun Yat Sen as President of the new Chinese Republic. Quoting from the *Missionary Review of the World*, "With the advent of the new year, 1912, the Revolutionists at Nanking proclaimed a republic of China, and the delegates from the revolting provinces elected Dr. Sun Yat Sen as 'President of the Provisional Government of the United Provinces of China.' General Li Yuan Hung was elected Vice-President, and Wu Ting Fang Attorney-General. The old Chinese calendar was discarded and the Christian method of reckoning was adopted, with January 1 as the beginning of the new Chinese Republic." What a wonderful thing that China, almost in a day, it might be said, was changed from a heathen government that had terribly oppressed the people, to a republic that had for its president and vice-president Christian men. Dr. Sun has said from the first that he only accepted the presidency until the North and South might be united, and that then he was ready to turn over the office to Yuan Shih Kai. A truce was called and negotiations have been going on between Dr. Sun, representing the new republic, and Yuan Shih Kai, representing the Manchus. The last report seems to be that the Manchus have finally abdicated, and the Emperor is to be retired as a foreign prince, etc. All are familiar with the terms. Dr. Sun is said to have resigned, showing a wonder-

ful spirit of patriotism. Yuan Shih Kai is to be the President of the United States of China.

CHINA NEEDS WISE GUIDANCE.

Great as the change has been, yet the great work in China has only begun. Many doubt that China is ready for representative government. While the leaders are men of ability and men who seem to have the highest and best motives before them, yet the vast majority of the people are ignorant. They know nothing of representative government. The country is overrun with robbers, many of whom have been soldiers, and no man trusts his neighbor. It is a terrible time of trial, suffering and distress for many in that land. The task before the new leaders of moulding that great country into one whole, and giving them a just and equitable government, is enormous. Now is the time they need help, if ever.

They need help in their **political life**.

They are laying the basis of a new Republic, and how important it is that that basis be laid upon a true and solid foundation. We as a Church owe them special help along this line. We have special truths along the line of Christian citizenship, and the vast majority of the people know nothing about the subject. What will excuse us if we do not give this knowledge to China at this time? Will the fact that we are busy at home be enough to justify us for neglecting this great opportunity? We should, by literature and text-books, give this knowledge to the people, and if possible get some of our missionaries to put the matter before the new leaders.

They need help in their **educational life**. It is said that not one man in ten can read, and the proportion among the women is very much less. Broadly speaking, few of the women can read. There is a great demand for teachers and

schools, and for years at least the mission schools will be the foremost schools in the Republic.

They need help in developing their **natural resources**. China is a country rich in these, and only Christian men, with high moral principles, as well as skill, can give her the help she needs.

They need help in **establishing public works**. The roads in China are unspeakable. Sir Robert Hart remembers a coolie being actually drowned in the mud in the streets of Peking in the old days. They know nothing about sanitation. "In drainage, scavenging, lighting, police, fire and water departments, in public health and municipal reform, China is far behind."

Above all, they need help in their **religious life**. They are turning away from their old faiths. They are wanting something new. To-day is the day of opportunity. Without a firm faith in the living God, all else will be in vain. They must be changed to followers of Christ or no other change for good will be lasting. There is great danger that they may secure the fruits of Christianity in material blessings, and yet not have the Root. The great danger to-day is not that China will cling to her old religions, but that she will become atheistic and materialistic. The Christian world missed a great opportunity in Japan. To-day she has many of the blessings of Christianity without much of the Root. The following from a late copy of the *Chronicle of the London Missionary Society* shows us some of the present conditions in Japan: "Only last week I read that in the University of Tokyo there are some five thousand students. I was astonished at the classification of these students, according to religious views. It confirmed a report that I had heard that the old interest in missions is dying out, and that because the

harvest had not been gathered when it was ripe it was rotting, and the people sinking their heathenism for infidelity. This was the table. Of the five thousand students, six were Confucianists, sixty Christians, three hundred Buddhists, one thousand atheists, and the remaining three thousand six hundred agnostics." What an astounding statement from the center of culture in the new Japan. Only three hundred standing for the old religion of the East and four thousand six hundred either infidels or agnostics.

THE HOUR OF OPPORTUNITY.

To-day China is in a plastic condition. She realizes that the missionaries have brought her a message that has been the means of uplifting other nations and has been the influence in their own change thus far, yet she has a very meagre conception of what Christianity really means. Listen to this from a man who is not himself a Christian: "Buddhism and Taoism are practically dead. The time has come for China to adopt a new national religion. The people need the restraint and stimulus of a spiritual force to keep them steady during this transition period, so that they may not run off into materialism and anarchy, as in Japan. I favor adopting Christianity as the national religion. It is the religion of democracies." This is the statement of a man who really does not know the true nature of Christianity, but it shows the present condition.

Against the hatred and opposition of the Manchus the old rulers place these statements from the new leaders: "You have been preaching in China for many years, and without exception, exhort men concerning righteousness. In establishing your customs, you have been careful to see that Chinese law was observed.

"In regard to your presence in this province, I willingly testify that it makes for

good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens." These words are the utterance of Yuan Shih Kai at the time of the Boxer movement, when it would have been to his advantage to have been unfavorable to the missionaries. He is not a professed Christian, but has his four sons in a mission school, and when he was willing to come out in defense of the missionaries in their time of need, how much more favorable may we expect him to be to-day.

The following gives us the opinion of Dr. Sun Yat Sen: "Our greatest hope is to make the Bible and education, as we have come to know them by residence in America and Europe, the means of conveying to our unhappy fellow countrymen what blessings may lie in the way of just laws, and what relief from their sufferings may be found through civilization."

General Li, the commander of the Revolutionary forces, says: "Oh, yes, missionaries are our friends. Jesus is better than Confucius, and I am strongly in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more we get to come to China, the greater will the republican government be pleased."

The following quotation from a letter of a missionary will show some of the changes that are taking place. New expressions which have gained currency through the newspapers are being used: "There is one new word that everybody glibly recites to the inquiring newcomer; it is the word for an ideal, meaning literally 'the thing you have your eye on.'

A fit companion to this is a new way of speaking of a man's purpose in life: 'his magnetic needle points in such and such a direction.' A group of new expressions with the following meanings, society, reform, the public good, constitutional government, protection of life, taking the initiative, removing obstructions, to volunteer one's services, indicate the direction in which the winds of thought are blowing in China. The newspapers now have a word meaning rotten which they apply freely to mandarins, to the army, to schools, and to things in general. Freedom of religion is another new phrase in Chinese; so is a term meaning to educate as distinguished from to instruct. The use of the latter was illustrated by a distinguished Chinese when he declared that the Y. M. C. A. school in Tientsin was better than the Confucian schools, because it educates its pupils, developing them both in morals and knowledge, whereas the Chinese practice is to hand out chunks of learning and ethical advice for the pupils to swallow or not as they choose."

What a great opportunity. The Manchus gone. The queue gone. Foot-binding gone. Opium going. The old religions about gone. The old Chinese calendar, with its lucky days and Emperor's birthday, and other days for heathen worship, to be published no more. The Christian calendar adopted with the Sabbath as the weekly day of rest. The new leaders Christian or favorable to Christianity. Would that we could say that the devil was gone also, but no, he is still there.

May our prayer be that China may not be a case where the unclean spirit, having been cast out, comes back and brings seven other spirits more wicked than himself, and the last state is worse than the first; but may China be filled with the Spirit of God and the fruits thereof.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—In a letter dated February 10, 1912, Dr. J. M. Balph writes:

I have very little in the way of news to write at this time. Every department of the work seems to be in fair working condition, and the health of the missionaries is fairly good. Rev. Edgar and Miss Edgar made a visit of a week to Suadia, from which they returned yesterday, and report the work as in good condition there.

The government occasionally interferes with some of the outside work, but the most of the schools are in session. The medical work is now about as usual. The epidemic of Dengue has entirely passed.

The weather is unusually warm and pleasant; in fact, we have had very little cold this winter, and it is now so far advanced in the season that we are not likely to have it very cold after this.

The political situation in Turkey is full of uncertainties. We may expect almost anything. The government is running in a loose manner, and there is very little respect for authority, and very little ability to enforce it. Cholera seems to be pretty well scattered over the country, although it is not very bad in most of the places; the nearest to us now is Aleppo. It will not be strange if we have a general epidemic of it during the coming summer.



In a letter dated February 2, 1912, Rev. Jas. S. Stewart, D.D., writes briefly about the work:

We are all well, and our work is prospering. Rev. S. Edgar and Miss M. B. Edgar have gone on a tour to Suadia, to inspect the work there. The winter has

been mild, and the general health is good at the present time. The meetings here during the Week of Prayer were well attended, and the general interest was well maintained. Then followed our communion, at which six young persons were examined and received into the fellowship of the Church. There were nearly ninety native communicants present. Brother Edgar shared the work of preaching with the writer. Miss Wylie has gotten a good start in her Bible work, and has had fairly good health. On Monday evening of the communion, the student of theology gave a discourse from Rom. 5, 1, as a specimen of his improvement. His work was very acceptable. His studies at present are Church History and Evidences of Christianity in Arabic, and a class in English with Rev. Edgar.

A second student is taking the Church History also. Both are teaching in the boys' school besides.

The schools in town and in the villages are all doing good work. Dr. Balph's work was very heavy during the fall, but is now somewhat lighter.

We deeply sympathize with Dr. Metheny in his affliction, and hope to hear of his speedy recovery.

We hope to hear soon of better things in China. Hope grows less day by day that Turkey will make good in her effort at establishing a stable government, and taking her place among the civilized and progressive nations of the world.



A personal letter from Rev. S. Edgar, dated February 14, 1912, contains a few items for everybody:

I am just home from another trip to

Suadia. Had delightful weather all the way. Miss Edgar came with me on this trip.

We found the schools in good condition—attendance in the boys' school from seventy-five to one hundred. In the girls' school from twenty-five to thirty. You will remember that on my last trip it seemed necessary to change teachers in the girls' school. We were sorry to take the Bible woman from her work and put her in the school, but it seems that it was a needed change, for the work's sake. The school has increased in numbers and efficiency, and we hope for it a successful winter.

The weather has been fine this year, which certainly helps the work in Suadia. Our plan is to return about the first of April and administer the Lord's Supper.

While on this recent trip Miss Edgar and I ran over to Antioch to call on the Irish-Swiss settlement. Glad to find Dr. Martin and the family all in good health and the work going well. Their schools are doing good work, and the attendance is better by far than last year.

On our return to Latakia we found all in the Mission circle in good health, and the work still going in good order.

After a rest of two days I was able to attract Dr. Stewart from his theology long enough to take a trip with me to two of the nearer village schools. Found them both in session. They were not all that we would like to see them, but with all that, they are moving and the movement is in the right direction. Might just add here that some of the teachers have again been called to appear before the city government to answer to the wicked charge of having a school and teaching the gospel in it.

Miss Wylie is finding plenty of work and open doors, and we trust open hearts too.

Hospital work, we are glad to say, is not very heavy, which perhaps proves that Dr. Balph is able to keep the people so well this winter that they do not need the hospital.

At our monthly mission meeting last evening we had two new petitions for schools in the mountains; for these indications of interest we are thankful. Sorry though that we had no teachers to send them.

Asia Minor, Mersina.—We have a brief letter from Miss E. M. Sterrett, dated February 10, 1912:

On January 15 a cablegram brought us the news of the death of my brother, Mrs. Peoples' father. He had been ill for the past two years, but since last summer had failed rapidly, and at times suffered much. Much as we will miss him, we cannot wish him back, for the passing over meant an abundant entrance into the presence of Him Whom he loved.

I see that Mr. Mitchell and Mr. Taggart too have been called to mourn the death of their fathers. I am glad that our missionaries of China are in a safe place, but I think much about the flock at Tak Hing and Do Sing. It may be that the very best that is in the native Christian will be brought out at this time, when they are left alone. We will pray that it may be so.

After evening prayers last Sabbath, I told the children about the call for prayers for the suffering Chinese and for the missionaries, that I had read in *OLIVE TREES*, but did not say anything about giving, when several of them spoke at once, and said, "We will pray for them, and we will also do without breakfast, as we did last year, and help them." They still have one Turkish lira left from last year's donation to the poor of Mersina and Tarsus, and to the famine sufferers

of China. It was what was saved after the other 3 Turkish liras had been sent off to China last year. This they want to send now. Friday they told me that they were all going to do without breakfast for a month. They had commenced Monday morning.

Cholera seems to have subsided again in Adana, but it is bad now in Tarsus. One of our former pupils of the boys' school died of it this week in Tarsus. He had been at our service there last Sabbath morning. He at one time was much interested in Christianity, and I am not without hope that the doctrines which he knew so well were used of the Holy Spirit to the saving of his soul.

Another sad thing happened among our Fellahin friends in Deiat e Sheikh, the village I have visited the past two summers. Many houses had been weakened by the heavy rains that we had the first of the year, and among them, the house of the uncle of one of our church members.

The uncle, aunt and two or three girls were killed by the house falling upon them. I have not yet learned all the particulars. I am told that one of the girls used to be in school, but was not told her name. I must not close without saying that we have enjoyed several good sermons from Mr. Willson in good Arabic, well spoken.

Cyprus, Larnaca. — Mr. Charles A. Stewart, writing March 1, 1912, gives an account of the school:

The last to write from our circle, I believe, was Dr. McCarroll, giving an account of the opening exercises of the new building at the first of the year. Since then we have been enjoying the advantages of our new quarters.

At present there is an attendance of over eighty-two, and the enrollment has been ninety-two. Since the new year at

least ten new names have been added to the roll; of these, three are boarders. Three boys also left, so that the number of boarders still revolves around the figures, or number, twenty-three. Sixteen are Greek boys, three Arabs, three Turks and one English.

The attendance has been good, although several of the boys have been out, victims usually of some form of fever. The teaching staff, with one or two exceptions, has been in the best of shape for carrying on their respective duties. At present I am laid up or off by a bad cut across the shin.

The boys are taking a keener interest in athletics, as they are becoming better players. We find that athletics are absolutely necessary, as it furnishes a clean and healthy way of working off the surplus energies. Regular and systematic work being far ahead of the usual round of games that are the favorites of boys the world over.

We play the two English games of Association football and hockey. On Saturdays the best players among the boys get to take part in the games of our Larnaca Hockey Club.

China, Hong Kong. — Miss Annie J. Robinson writes, under date of January 25, 1912:

Last Sabbath we had such a good message, given by Mr. Mitchell. The text was "We are workers together with God." And in connection with this he read Judges 7. It was very encouraging at this time.

1. Kind of laborers: Courageous, zealous, consecrated, faithful.

2. Number: Large number not wanted.

3. Methods: Weak and foolish in the world's estimation; 300 with lanterns, etc., against a great army, but more are they that are with us than they that are

against us. If God be for us, who can be against us?

I thought the other night, when lying awake, what a glorious day was coming to China, and not afar off, and that only the missionaries on the field may not get fearful and faint-hearted, like the 22 000 of Gideon's army. The Church at home and the missionaries here have a far harder thing to do—to stand and wait and see the salvation of God. It is as if He said: "Hands off. 'Not by might, nor by power, but by My Spirit.'" And to intercede in prayer, which we have no warrant to stop doing, is not an easy thing.

The language is interesting. I seem to slide back and then I take another climb, and if I can be judge, I am a trifle higher than before. Yesterday my teacher talked a good deal, and it seemed much easier to listen and understand him. He comes to me two hours every day. I think it is easier to study here, for the air is more bracing than in Tak Hing. Up there it is cold and damp and windless. Here the breeze very seldom ceases, and the sea air is good. The doctors claim that there is malaria here. It is a greater fight to keep well in China than at home, but it is worth paying the price. Indolent people have to fight hard against indolence, because the weather is usually conducive to that. Strenuous people have to fight against over-strenuousness, because they break down sooner.

I was in Hong Kong the other day and went with Dr. Wright to the Far Eastern Medical Conference and am going over again to-day to hear some papers on the care of children, etc. Nurses were not invited, but it seems that the City Hall, where it meets, is not overcrowded, and some stray people are not questioned. I am glad to get the opportunity. There have been many papers on tropical diseases discussed. I saw the program. I

wanted to answer your letter when I read it, but couldn't. It did me lots of good. I also got such a good letter from mother the other day. She helps me wonderfully by perhaps writing some passage that seems to be what is needed.

I was glad to hear you had a pleasant communion. The communions in Ireland were the bright spots in the year. I have to get this ready for to-day's mail. I woke up and could not go to sleep, so I began to write. It is now 4 A. M. The doors are rattling and the rain is pelting the windows. We have had very little rain.



Rev. E. C. Mitchell, writing January 22, 1912, has enclosed a translation of a letter he had received a few days previously from Lei, the Chinese preacher at Do Sing. In two or three places Mr. Mitchell has put in explanations. But the letter is his:

We here are at peace. I hope you are also at peace. Do Sing has very many things happening. Truly it makes us very anxious. I will tell you. On the nineteenth of the eleventh moon (January 7), at San Hui (a part of Do Sing near our chapel), three or four houses were burned because the people were making firecrackers and were not careful. It made the people very much afraid.

Also one day the Do Sai (a Chinese passage boat that comes up to Do Sing) came to anchor, and a passenger, a shopkeeper, picked up his money to go ashore. Just as he was going ashore, there was a robber pointed a gun at him and stole his money and went away. If the man had not given it to him he would have certainly been killed.

Just now the flower girls have come up into a house on the street to live. Not one of them is living in the boats because not long ago one girl was kidnapped;

therefore, they are very much afraid and do not dare to live on the face of the water.

Just now the wicked men are every day entering the Triad society. In Do Sing the men who have entered the Triad society are nine out of every ten. The business men who are rich are compelled to pay money to the Triad society, perhaps several hundreds of dollars—perhaps several tens of dollars. I heard of one man who has the largest business, who has already paid one thousand dollars. The very poorest people also must pay three or four dollars. If a man does not enter the Triad society, afterwards he will be robbed. Therefore, the people fear that they will be robbed, and also fear that they will be killed. The head man of the Triad society compels the people to enter. Not only Do Sing is like this, but Sai Ning, Tak Hing, Fung Chuen also are like this. All around, whether city, market town or country village, also is like this.

In Do Sing there are men who go every day to the robber chief to congratulate him and pay their respects to him. They take firecrackers, roast pig, chicken, duck and pork, and carry them to his place. They also blow horns as they go up the street. I thought it was a marriage procession, and did not know till afterward that they were doing this. The robber chief then invited those men to eat a feast with him.

The robbers have erected a big mat shed on the bank of the river and stay there. The merchant boats that go up and down the river must pay money to them the same as to the custom house. If they do not pay, after the boats go away they will certainly be robbed. If they pay money to the robbers they will not be robbed.

Sai Ning, Fung Chuen, Lo P'ong (three

neighboring towns), everywhere, the roads cannot be traveled; the robbers are everywhere. I do not have any opportunity to go to these places to talk the doctrine. Also at the chapel, when I see the people's conduct, I have no heart to talk the doctrine. Truly, it makes me discouraged. (He means that the people make so much noise when they come into the chapel that he cannot talk to them.)

The Sai Ning magistrate (who has charge of Do Sing) knows there are so many doing like this, but he has no plan to stop them.

To-day I went to the post-office to look at the newspaper, and I heard the postmaster say that last evening a telegram came from Sai Ning saying that at T'ung Moon, there were a thousand and several hundred robbers coming there. T'ung Moon is about four t'ong lo (fifteen miles) from Sai Ning. The people at Do Sing are very much afraid. Some say that the magistrate ought to go and invite soldiers. I don't know what it will be like after a while. I will let you know. Do Sing soldiers are very few, also what there are have no gall (courage).

Affairs here are like this. As to when you foreigners return, perhaps wait awhile and we will see. I will let you know how things are, and you can do as you please. I will be very glad when you come back, for there will be more people here.

There are still a lot of things to tell, but I cannot write them all. Perhaps when you come up after a while to pay us our salary I can tell you then. Two or three days ago I was sick because it was cold and rained. I put on all the clothes I had and still was not warm. Now I am better. I am praying every day that the Heavenly Father will bless this world and that at an early day will give it

peace. Tell each one of the ministers and their wives and the doctors that I wish they may have peace. May the Heavenly Father bless you with us, and may we all have peace.

LEI LIU CHEUNG.

Written Tuesday, the twenty-first day of the eleventh moon. (Jan. 16, 1912.)

Mr. Mitchell adds: "Since receiving this letter I have had other news. The town has been in the hands of the robbers ever since the middle of November, and affairs have been getting worse all the time. A little more than a week ago, on our market day, a number of country people came into town. The Triads stationed themselves on the roads and robbed the people of their produce, money and clothes. This incensed the country people, and two or three thousand of them came back the next day with the intention of wiping Do Sing off the face of the earth, but were finally persuaded to go back home. The country people are boycotting the town now, however, so that the price of all the necessaries of life is going away up.

"A great many of the young women have been stolen. Both the young ladies who live in Do Sing and are members of our Church have come away to Hong Kong for safety. One of them had a narrow escape, for the robbers had hold of her one night, but she got away by some

means or other and hid.

"Things around Tak Hing and Do Sing have been gradually getting worse all the time. It seems to be the general opinion that we cannot go back there to live for months. We thought at first we might get back the last of February, but it seems not. There is nothing we could do there, if it were safe for us, for we cannot open our chapels. The respectable element cannot leave their houses, and the chapel is only a place for the rowdies to congregate. Our work seems to be closed for the present.

"I am going up this evening to see how things are and to pay Mr. Lei his salary for this month. I would like to stay a couple of days, but they tell me the evening steamers down the river will not stop. That will make it so that I will have to come back on the day steamer and will only have an hour or two there.

"Matters seem to be progressing up north, but it will take some time after the new government is established before they will get affairs back into working order here in the South.

"Some of the native Christians are suffering a good deal from the hands of the robbers. They certainly need the prayers of the missionaries and of the Church in America that they may be kept from falling, and that they will not be tried harder than they are able to bear."

AT HOME.

Pennsylvania, Pittsburgh.—The Missionary Society of the Central Reformed Presbyterian Church, Pittsburgh, Pa., desires to place on record a tribute of love and appreciation to the memory of Mrs. Ruth Emma Evens, whom God in His Providence called home Sabbath morning, January 28, 1912.

God, in His all-wise purpose, has removed from our Society not only a member, but a friend, one who had the esteem and affection of the entire congregation, and whose loss calls forth our utmost sorrow. In the death of Mrs. Evens, we will miss a companion and co-worker who has been endeared to many of us for a life-

time, with kind Christian character, charitable to the limit of her means. Her disposition was gentle and patient in the little things of life, as well as the greater. Her smile of kindly greeting always gave confidence. Her memory will never die in the hearts of those who knew her. Mere words cannot describe our high regard for Mrs. Evens, but let the thought of what her life was be an incentive to so live that when our summons comes it will find us ready, even as she was. We extend to the family our loving sympathy, and commend them to our Heavenly Father.

COMMITTEE.

Pennsylvania, Philadelphia. — The Ladies' Missionary Society of the Third Church of Philadelphia records with sorrow the death of two members during the year 1911—Miss Sara Chestnut, formerly of Slippery Rock, Pa., congregation, and Mrs. Margaret J. Steele.

Miss Chestnut, for many years an active member of our society, was called home on August 12, 1911, from service on earth, and is now with those who are without fault before the Throne of God and serve Him day and night in His Temple. We extend our sympathy to the bereaved sisters, commending them to Him who is able to give the "oil of joy for mourning and the garment of praise for the spirit of heaviness."

Mrs. Margaret J. Steele, a charter member of the congregation and also a charter member of our society, who entered the heavenly rest on November 9, 1911. For some time before her death she had spoken of "going home." She has at last gone to her heavenly home, to be with her loved ones, where there is no parting. She had lived the four-score years and more, but her age never kept her from attending our meeting, and we shall miss her kindly presence, but what is our loss is her

eternal gain, and we would not wish her back. We are admonished by these removals to give earnest heed to the Master's words, "Watch, therefore, for ye know not at what hour your Lord doth come."

COMMITTEE.

New York, Brooklyn.—Thursday, February 8, 1912, there passed away to eternal rest and reward, at the advanced age of ninety-one, after nearly twelve years of intense suffering, borne with unaffected resignation to the will of God, a devoted Christian woman. Mrs. Jane Montgomery had accepted Christ as her Saviour and pledged heart and life to Him at His Table in early life. On coming to this country from Ireland, she cast in her lot with the Second Reformed Presbyterian Church of New York, and for the exceptionally long period of over seventy-one years, she was in the communion of that congregation, blameless and harmless, a daughter of the Lord, shining as a light in the community and holding forth the word of life. Regular in attendance upon public worship on Sabbath, the social meeting for prayer and conference in the middle of the week, and a diligent student of the Word of God, she adorned her profession, growing in the knowledge of the Saviour and in likeness to Him. His will was her will, and when He laid her aside from the activities of life she sought His presence no less earnestly and was no less ready to extol Him in her heart and with her lips than in the days of health and strength. She enthroned Him in her home, and under the guidance of the Holy Spirit urged her children to walk in the way of life, and labored in prayer and with wise and loving words to win others to Christ. As the minister and a host of loving friends can testify, it was a benediction to meet her in the sick room during her long illness.

MONOGRAPHS.

"THE MORNING COMETH AND ALSO THE NIGHT."

The voice is still heard out of Seir, "Watchman, what of the night?" And the answer, reverberating from the deep gloom of the mountains, is still returned, "The morning cometh, and also the night." The words suggest experiences more or less complicated and involved, as of breaking day and the seeming return of night—experiences helpful and joyous, then discouraging and sad. Probably nowhere in Christian work are these conditions more distinctly seen than in the missionary operations of the Church of God. Just now, on a number of fields, the situation presents strange and complex questions. Take our own fields, for the sake of clearer view. In China, the work has been disrupted by war, and, what is unusual, war brought on by change in form of government. The Manchu dynasty has been dethroned, and a government, with some characteristics of a republic, has assumed power. China is a country of vast boundaries. Her people have been ruled under an authority more or less despotic. Probably the great majority have little realization of what a change in the ruling power means. Dispirited through poverty and distressful conditions, and so ignorant, the great bulk of the people dwell on the rim of affairs of state. They know nothing of political philosophy, and of matters which are more or less clear to the average American mind. The country, in some parts, is noted for "clans," which sway some measure of official power. Thieving bands, also, have some sort of standing, however disreputable. Republican institutions could not, without preparation long and

energetic, succeed among these. Though the form of government be nominally changed, it is probable that, over vast regions of China, the actual government will change but little for many years to come—not until education be generally diffused. This will necessarily be so, lest liberty be the pretext for license and all kinds of excesses.

With these changes of government in China, missionaries have had nothing to do, except in the indirect way of enlightened influence, which comes from preaching and living the gospel. But, while the changes are transpiring, mission work all over the empire is practically at a standstill. Missionaries, ours with others, have gone to places of safety. They went most unwillingly and reluctantly, and almost at the command of the consuls; and even then they slip back and do what they can. But conditions are beyond their control, and the time is one of waiting. "Watchman, what of the night?" is their cry—"Watchman, what of the night?"

No one can believe that present conditions will last long. It is confidently hoped that very soon, if not now, the workers can return; and the ground, lying fallow these months, will yield an abundant harvest. "The morning cometh!"

Our missions in Turkey are, strange to say, undergoing experiences somewhat similar, though differing in detail. Missionaries have not, at this writing, been warned by consuls to flee to places of safety; nor has the work stopped. But, as in all war, the war between Italy and Turkey disturbs the work not a little. There is unrest, and in some quarters fear lest another fanatical uprising break out. Italian warships shelled and sank two Turkish gunboats in Beirut Harbor, and

a number of people in the city were killed and many wounded. People without education, who depend upon what they hear, are constantly afraid lest something dreadful happen. Inflammatory talk sets them off as a match does tinder. Our work in Turkey and Asia Minor is sitting in the midst of conditions that, at any time, may break bounds. Not that the persons of the missionaries are in special danger, for the American flag is much respected; but the converts are afraid. Their children are afraid. The uprising of three years ago might be duplicated. The young men, and old ones, too, are in constant danger of conscription, and thus forced into the army. The unrest, and for which the missionaries are not in any way responsible, hinders the work. The voice out of Seir is still heard, "Watchman, what of the night?"

One other illustration will suffice. In Corea the work of grace has been signally manifest. Thousands have sought Christ, and tens of thousands are turning and looking with bewildering admiration at Mount Calvary. Churches are being built by the natives, and the greatest prayer meetings in the world are being held by Corean Christians. But just now Satan is getting in his work. Officers (said to be Japanese) are maltreating Christians, beating them, casting them into prison. Matters have reached such a point that Dr. Browne, secretary of the Presbyterian Foreign Missionary Board, went to Washington to interview the Japanese Legation and to insist that such deeds of violence and oppression should cease. Much good is hoped from this interview. As you see those Christians beaten, languishing in prison, and the work hindered, the voice again comes out of Seir, "Watchman, what of the night? *Watchman, what of the night?*"

Blessed be God, the answer, soft and

sweet, comes floating back from the gloom, "The morning cometh!" The day will break in all its fullness of beauty and glory. These mission fields will yet be refreshed by the showers of divine grace. God's plan appears to be *progress through opposition; the crown of victory through what seems to be defeat*. God tests our faith to see if we will work on when tried. It is for us not to become discouraged. Hindrances there are. Hindrances there have been. Hindrances there will be. But they represent the finite side only. The Infinite God is for the work, and it will go forward. No finer earthly illustration of unswerving devotion to the great cause of missions is seen than the corresponding secretary of the Foreign Mission Board of the Covenant Church. However great the hindrances and multiplied the difficulties, his face has never turned from the missionaries and the multitudes to whom they are the messengers of Christ with the glorious gospel of the blessed God. Standing on Mount Seir, his voice comes back to the churches, "*The morning cometh!*"

F. M. FOSTER.

New York City.

LUCEA.

"She hath done what she could" can with much truth be said of a little woman who has been connected with our mission for many years. She cannot read in any language, but by her kind and helpful deeds, she preaches in *all* languages. (I am told that there are seventeen spoken in this district, although at this moment I can think of only fourteen.) She speaks three of these— Turkish, Armenian and Arabic. She visits rich and poor— Moslems, Fellahin, Jews, Greeks, Roman Catholics, Armenians. She finds out who is ill, who is in need of any kind. It very frequently happens that people who can

well afford to pay for help and are willing to do so, cannot find any one to do a turn for them.

In one house she will bring cold water and bathe the head, arms and hands of one or more fever-stricken persons. (Once I went with her to a house where no less than five of one family were all in bed with fevers.) This she does until the temperature becomes somewhat reduced, then she goes to a second house, where perhaps the mother and a child or two are down sick, and there lights the fire and puts on the piece of meat the father had sent home in the morning when on his way to work.

A third place is visited, and the room made tidy and a cup of tea is made for the sick one. Of course, I cannot recount the many little things she does in the way of preparing food, calling a neighbor to give an eye to the sick, seeing that a doctor is sent to another, etc., etc.

Her home is quite near the mission, and as it is very hot in the summer, I invited her and her daughter to sleep in our compound until school would commence. Thus I had a chance to see how she filled her time. I got to know people I had not known before, and was able to do for some, of whose illness I could not have known but for her. Her circle of acquaintances is very large, and she knows the family histories of many, perhaps most of them.

February 10, 1912.—I wrote the above last summer, but failed to get it sent. I will only add now that when the weather was favorable this last fall and she had time, Lucea did the part of a chaperon for one of our lady teachers in doing some Bible work among the Fellahin and others in and around Mersina. As I mentioned before, she cannot read, but knowing so many people, she was a great help to the young Bible reader, who says that they

visited in a great many homes where she would not have had courage to enter had she been alone. If, as it happened in a few cases, the people would say that they were too busy to hear reading, Lucea would help them with their work, and all would listen as they worked.

(MISS) E. M. STERRETT.

Mersina, Asia Minor.

DO FOREIGN MISSIONS PAY?

How often this question is raised. Sometimes it comes from the church member who tries to find in it a reason for diminishing or withholding his missionary contribution. Sometimes it is introduced by the man who finds exercise for his peculiar bent of mind in the statistics of the missionary boards. He takes the amount of money contributed and divides it by the number of converts or members, and then can tell you to a decimal point just how much it costs to secure a convert or member. And when he finds that the result does not quite tally with his lofty and judicial notion of a proper dividend upon the investment, he rises upon the high platform of his superior knowledge and unquestioned wisdom and asks, "Do foreign missions pay?"

Now, no person who is not on the way of being bereft of his senses ever puts the financial aspects of the foreign missionary situation to the fore. The financial basis is only incidental. It is completely overshadowed by larger and more vital considerations.

Nevertheless the financial or commercial relations of foreign missions cannot be ignored. Millions have been, and are being, invested in the vast undertaking of the world's evangelization. What is the result? Has the investment been justified? Has the missionary made good from a commercial point of consideration?

Well, here is what the *New York Mail* says on this head:

"The commercial results of foreign missionary work are most impressive. Every foreign mission established for the spread of Christianity may be said to have slipped a new belt on every factory pulley in England and America.

"The missionary carpets his house, and the Oriental, never needing to be exhorted to buy a carpet, saves his money and buys one. The entire simple furnishing of the missionaries' houses is copied. The evident comfort and health of the chair, the bed, the cooking stove and kitchen utensils have been telling their story for seventy-five years. The entire Oriental trade of civilized lands has grown up, in these articles, during that period. Sailors did not show the object lesson, for natives did not visit the foreign ships. Traveling salesmen did not produce the demand, for they did not visit the countless dwellings with samples. Printed advertisements were never sent among people who have almost no newspapers, and who, for the most part, could not read. Tales of travelers were not brought back to the millions, for only recently have Orientals traveled or sent a few of their aristocratic class abroad to our schools. What other source is left, except the missionary, who has penetrated all China, India, Burma, and far islands?

"Let it be frankly acknowledged that it is the object lesson of the missionary's home, his clothes, his buildings for a hospital and school, that has inflamed the desire for doors, hardware, shoes, coats, and about everything that commerce is now sending to these awakening markets.

"The missionaries have talked railroads, telephones, carts with spoked wheels. They have indeed given the wheels of trade such a speeding twirl as they never will lose. They are doing it every day.

They are about the sole creators of the demand, that irresistible postulate of sales."—*The Epworth Herald*.

CHRISTIAN GIVING.

THE SPIRITUAL AND RELIGIOUS VALUE OF MONEY.

A distinguished writer has recently said: "The Church awaits a book on the spiritual value and use of money"; and in the same sentence suggests that it is impossible to treat this subject in a purely religious spirit. From the latter sentiment I entirely dissent, since it seems to me that the Bible doctrine of the place and use of money in the scheme of revelation and the program of the gospel is most clear and conspicuous. I venture to suggest some of the more obvious facts in this connection.

THE SPIRITUAL AND RELIGIOUS VALUE OF MONEY.

I am aware, as are most of us who have to do with church finances and the gathering of benevolent contributions for the work of Christ in the world, that among many even good Christians, there is a too prevalent idea that "money" is a purely secular and material element, even in the use of the Kingdom, and that it ought to be dealt with as such. As a rule, congregations do not like sermons on "giving," and resent all appeals for money as mere "begging" sermons. Nevertheless, at the conclusion of Paul's magnificent chapter on the resurrection, he adds: "*Now concerning the collection.*"

Many of our churches give almost nothing for missionary purposes. The reason given in many cases is that the "leading men" in the churches object to missionary and benevolent contributions on the ground that they need all the money they can raise to support their own churches, and the pastors are afraid that if they urge beneficence, their own salaries will be jeopardized, or that they will incur the

displeasure of their official members. We are discussing not the money question merely, but the relation of money to the spirituality of the Church and the individual. It certainly is true that where no money is given or "laid by in store" for missionary and other benevolent causes there is little or no prayer for these causes. It can scarcely be conceived that a church or an individual would pray consistently and regularly for missions and yet give nothing toward forwarding the work for which their prayer is made. "Thy prayer is heard and thine *alms* are had in remembrance in the sight of God." Here money and spirituality are closely and inseparably linked together. In the beautiful Seventy-second Psalm we are told that the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. - - - And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised. This Psalm is universally recognized as a great missionary Psalm, and the attitude of the worshippers of God toward His universal Kingdom. Who shall say which of these acts, "prayer," "praising" or "giving," is spiritual and which is secular? Are they not each and all a part of the spiritual service which the Church renders to her Lord? We can no more cut out "giving" from this program than we can cut out "praying" and "praising." Can anyone imagine a pastor or elder rising in prayer meeting and saying, after reading this Psalm, "Brethren, we will pray to Christ for His cause throughout the world, and we will praise Him for His great grace to the children of men; but we will omit 'giving' anything toward the accomplishment of the great program, since we need all the money we have for ourselves; besides, money is a merely secular thing,

and we desire to promote spirituality in the Church; therefore, we will confine ourselves to prayer and praise." Yet this is what some thousands of our churches, and more thousands of individuals, are practically doing; or else they are omitting all three—prayer, praise and giving.

When our Lord was born the three Wise Men, led by the Star, came to worship Him, and they brought to Him and laid down before Him, as an earnest of the reality and sincerity of their homage, "gifts: gold, frankincense and myrrh." Were these gifts secular, or were they spiritual? There can be no doubt as to the answer to this query. The gift by the poor widow of her two mites was specially commended of our Lord, and will forever stand as a monument of her devotion to God and the service of the Temple.

Act of worship? Even our common gifts of charity are spiritual, or ought to be spiritual acts. "He that hath pity on the poor lendeth to the Lord." What could be more spiritual and religious than that?

There remains but to cite one or two instances of plain gospel teaching to put this matter beyond all controversy. Without going too definitely into detail, I would suggest the careful reading and prayerful study of II. Cor. 8, 9, in order that it may be seen that the systematic and purposeful use of money in the service of God is classed among all the other great acts of grace. This great word grace is used interchangeably, whether it refers to the "unspeakable gift" of God, the "grace of our Lord Jesus Christ," Who gave Himself for us, the motive or impulse behind our gifts or the money itself so given to God. How can any Christian read these chapters and other like Scriptures and for a moment question the spirituality of giving and the religious

value of money so given? Or who can dwell upon that great saying of Christ rescued by Paul from a hundred unwritten traditional sayings of Jesus, "Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive" (Acts 20, 35), without being profoundly moved to the exercise of this great grace of giving? No higher motive to reverent, loving and generous giving can anywhere else be found than in the words of our Lord. These are not the words of a pastor, an apostle or a secretary of one of our boards, but the words of Jesus, "Remember how *He* said."

But consider these two passages: "Therefore, as ye abound in everything—in faith, and utterance, and knowledge, and in all diligence, and in your love to us—*see that ye abound in this grace also.*" Now, how shall a Christian man consider prayer, faith, utterance (testimony), diligence, knowledge and love for the brethren to be spiritual exercises, and "this grace" a mere secular and grudging performance? And how shall he venture to cultivate these other and fundamental graces of life and not cultivate "this grace" in due proportion?

It is a safe deduction that the grace of giving is by a last analysis the real measure of the spirituality of the man or woman professing to be a Christian.

But again look at this verse: "For the

administration of this service" (the collection and distribution of the gifts of the churches in Asia to the poor saints at Jerusalem) "not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" (the spiritual value); "while by the experiment" (the gathering and distribution of these gifts) "of this ministration they glorify God for your professed subjection to the gospel of Christ and for your liberal distribution unto them, and unto all men, and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift" (II. Cor. 9, 12-15). I think this unspeakable gift for which the apostle gave such thanks was not alone our Lord Jesus Christ, but the grace of Christ in the givers and the gifts they laid upon the altar of this loving service to the poor. The gift of God in them through Christ opened and sent forth a stream of grace in the form of genuine, hearty and loving gifts to the poor. In any case it is clearly evident from this and many kindred passages that practical benevolence, or the liberal use of money in connection with the gospel and its service, is not only an urgent grace, but a *testing one*—a proof of our subjection to Christ and the gospel. (To be continued.)

—Rev. Geo. I. Pentecost, D.D., in *Men and Missions*.



Someone asked a famous musician "What is your favorite composition?" The answer was: "Whatever I am playing." That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his very best work. We have to like our work, or we shall not do our level best at it. It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly and in leaving no rough odds and ends to worry others. To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him. Promotion nowadays comes to few men unless they like the present work well enough to do their work as masters.—*Onward*.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

FACTS ABOUT OUR SOUTHERN MISSION.



This is the Boys' Industrial Building at our Southern Mission, Selma, Ala.

Ninety-five boys received industrial training last year.

Four schools are conducted by us in the neighborhood of Selma.

Five hundred and eighty-five pupils last year in Knox Academy.

One hundred and forty-six pupils in the East Selma school.

Ninety-five pupils in the Pleasant Grove school.

Twenty-three pupils in the Valley Creek school.

Twenty-two teachers and workers in the Mission.

Five hundred and eighty is the average attendance at Sabbath schools.

Two hundred and fifty-three girls received training in sewing and cooking last year.

BUT THEY HAVE NO ADEQUATE BUILDING.

A frame building, about 16 by 30 feet,

is being used for the domestic science work.

The kitchen in which over one hundred girls receive instruction in cooking, is 14 by 16 feet.

The women of the Pittsburgh Presbyterian Society have decided to endeavor, with God's guidance, to raise

TWO THOUSAND DOLLARS through their Thank Offering at the annual meeting in May, for a Girls' Industrial Building.

WILL YOU CO-OPERATE?

DOMESTIC SCIENCE OF KNOX ACADEMY.

Every mother knows what it means to provide clothing for her child, adaptable to each stage of the child's growth. She knows that the garment of ample size for Elizabeth to-day, will, within a few months, be altogether too small, which will either mean another new dress or that, which in time and strength, is equivalent, the making over the old one.

How often do we hear from mothers such expressions as "Elizabeth and Johnny grow so fast that I'm kept busy lengthening their clothes."

According to nature's laws, a healthy, normal child will grow, and nothing less than disease in some form can check its growth. In some such way do schools, which are an aggregate of children, seem to grow, until suddenly we realize the necessity of their having a new and larger garment.

Within the past ten years several new departments have been added to the Southern Mission, among which was the "Girls' Industrial Department," which

came into existence in October, 1902; so you see this department is nearing its tenth birthday. For its age, it is well grown and healthy; in fact, it was never otherwise, as its growth has never been retarded by any disease, excepting that which an occasional dose of "hickory oil" could not cure. Almost from the beginning, we have needed a larger and more convenient building—a building sufficiently large to accommodate all the girls' industries. As it has been and now is, our Sewing Department is at a great disadvantage by reason of location, being on the third floor of the main building. Then it is all in one room, with no private apartment for "fitting"; neither is there any suitable space for such a room. During the fall and spring, when the weather is often intensely warm, you can readily see that, while work is not suspended, yet the pupils form the lagging habit, and we cannot really blame them, for to be compelled to work in a sweltering atmosphere requires more energy, grit and grace than the majority of them possess.

Our Domestic Science Department has always been a tight fit, which at last has reached the bursting stage; so you see we have come to the place where a new and larger building is an absolute necessity if we are to continue to do the efficient work required of us by the Church we represent.

All these years we have tried to be patient, realizing how taxing on the Church it is to meet all her demands. Have tried, under existing conditions, to make our work in training our girls for future usefulness in the home, the Church and society as effective as possible, but the time has come for us to make a plea in their behalf, that a higher standard of efficiency may be attained, and which can only come by the way of better equipment.

We have worked and prayed and waited for God to answer, which we were sure He would do when His time came. It seems He has put it into the hearts of some dear women of the Church to help Him answer our prayers. So now we are bold to make our needs known. We desire a home-like building, patterned more after a dwelling house than a stiff, dignified school building. We want a place where our girls can have a taste of real home life and feel at home in taking entire charge of it, and thus learn the principles of housekeeping and home making. We feel we have many friends throughout the Covenanter Church who will gladly come to the assistance of the good women of Pittsburgh Presbytery, in this cause for humanity and the advancement of the Church's work down here in the Southland. Wonder if the Girls' Industrial Department will celebrate its tenth anniversary, October, 1912, in a brand new building?

MARY E. FOWLER.

A MUCH NEEDED BUILDING.

It is proposed by the women of Pittsburgh Presbytery to build a Girls' Industrial Building in Selma. I am sure there is not, nor ever was, a worker in the Southern field that will not be filled with joy at the thought. It is very much needed. The building which is being used for cooking is frame, and is the only building there that is not a credit to the Covenanter Church. It neither looks well, nor is comfortable or convenient. When you get a class of ten or twelve pupils in the kitchen, with the work tables, range and teacher, and the hot Alabama sun beaming on the low roof, it becomes a question which will be cooked first, the pupils or the vegetables. The sewing room is in the third story, just under the metal roof. It is too hot to sew there in the after-

noons of hot days. And as so many of the garments made are sold, it is inconvenient to go to the third floor for them. If the girls had a nice brick building, it would be a great help to the work. It also gives the industrial work its proper place, and advertises the work. The boys have a nice brick industrial building, and the girls should have one also.

How much we women owe for our Christian homes and church training! Can we not pay some of our debt by giving these girls a suitable and comfortable place in which to train them for life? Good homes are one of the crying needs of the Negro race. The morals of the race will never improve until the race has real homes. Women are the home-makers. The Negro girl cannot have, in present conditions, the proper training. The white women of the South are not competent or willing to train them. There is no greater work for the race than to train the Negro girl to make and keep a good home. Let us have a part in this great work.

MRS. J. G. REED.

Utica, O.

PITTSBURGH PRESBYTERIAL THANK OFFERING.

Local societies will now be arranging their annual ingathering for the year soon to close. It is urged that some public service shall be held that will enlist the interest of the whole congregation in the thank-offering. Extend to all the invitation to "come near and bring thank-offerings into the house of the Lord."

While each one always has the privilege of choosing the object of these gifts of love, we again present the claims of the object selected for this year—a Girls' Industrial Building for the Southern Mission. Others besides the workers assure us that there is a real need for this building;

the Central Board heartily approves of it; and our Executive Committee recommends that we contribute \$2,000 for its erection. To raise this amount, it will be needful for all to work together. This will be a woman's building, built by women for women, and every member will desire to have a share in it. A special appeal is made to women of means and of philanthropic sympathies to devote a liberal sum to the project, so that the work may be completed without delay.

Last year we endeavored to give some help to the women of far-off China. Let us not be less generous with these unfortunate sisters at our doors. Keep in mind the amount needed and the object recommended—\$2,000 for a Girls' Industrial Building for the Southern Mission.

EMMA C. SLATER.

ANNUAL CONVENTION AT NEW CASTLE.

Dear Sisters of the Pittsburgh Presbytery.

The time has arrived when we must plan for our Convention, which is to be held in New Castle in May. What shall be the dominant note of this Convention? How can we catch a new vision of God's purpose through us for His Kingdom? What would He have us to do? How shall we exalt Jesus Christ? Can I do anything to aid in the plans and work of the Convention? These questions should be not only in the minds of officers and committees, but *every member* should be concerned how God's plans can be carried out best through us.

S. D. Gordon says, in his "Quiet Talks on Prayer," "You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed." If we only prayed aright, what might we not accomplish? We need to realize that it is not by might, not by power, but by His Spirit that we shall succeed. It has

been said that we do not need more Christians so much as we need a better brand of Christians. Sherwood Eddy, in his address at the Edinburgh Conference, said, "If there were not a Christian beyond the walls of this room we could go out alone to win this world for Him if we believed in God as did the early Church. More than the twelve, the one hundred and twenty, the five hundred, greater in number are we, better in organization, in education, in wealth, in everything save the one thing needful—the missing link of believing prayer." If you are in the right relation to God, pray earnestly and unceasingly for His blessing on the Convention, on its officers and committees; pray for a vision of what He would have us do; pray that love and unity will continue to prevail; pray for a blessing upon us that we may be a blessing to others.

"God be merciful unto us, and bless us,

And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy salvation among all nations."

MRS. T. H. ACHESON.

GLEANINGS ON GIVING.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Nine-tenths of the money given to



Holiness is power. It utilizes ability, fertilizes the soul and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power with man, and man's power with God. Thus they become co-workers. Every man who dwelleth in God, and God in him, in an accommodated sense, is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness, we are weaker than a bruised reed; with it, we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege, at the same time raining like a hailstorm red-hot balls from the magazine of the gospel on a world armed against Christ.—*Rev. W. H. Wilson.*

foreign missions is given by one-tenth of the Church membership, while one-half of the members give nothing at all.

Not what we get in this life, but what we give, makes us rich.

We need to watch against a grudging service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

Do good with what you have or it will do you no good.

God's Word is full of promised blessings, but given in degrees. Upon those who fear His name, He bestows general blessings. Upon His own people, special blessings. Only upon those who are faithful in paying of tithes and offerings has He promised to pour out His blessings. (Malachi 3, 10.)

Gratitude is the fairest flower that blooms in the human heart.

What prompts the spirit of unwillingness to give to the cause of missions?

Lack of knowledge.

Lack of sympathy.

Lack of love.

Lack of faith.

All these are the outgrowth of selfishness and ingratitude.

None have been left without a blessing, and none are so poor that they have nothing to give in return.

EDITORIAL NOTES.

Rev. and Mrs. E. C. Mitchell, Dr. Ida M. Scott and Miss Jennie Dean, missionaries, who were granted furloughs January 25, 1912, reached San Francisco safely on Friday, March 1, after a pleasant voyage from Hong Kong. In his letter reporting their arrival, Mr. Mitchell gives some items that will interest the readers of *OLIVE TREES*:

"A good many of the passengers were missionaries coming home as we were. One family had had a daughter, sixteen years old, killed by the outlaws when they were on their way to Shanghai to sail for America."

"The week we left Hong Kong the two Mr. Robbs and Mr. Kempf had gone to Tak Hing to see if they could get the deed for some land stamped. I am anxious to hear how they came out in the matter. Affairs in South China seemed to be about as they had been for some time. The Triad society had control of Tak Hing and Do Sing."



Other contributions received for Foreign Missions and passed on to Treasurer Metheny, but not previously acknowledged in *OLIVE TREES*, are the equivalent of £2 stg. from two friends in Belfast, Ireland, for the school work in Suadia, Syria, and \$246 from some women of Second New York and their friends, including five dollars from the Catherine Miller Study Class, through Daisy Sykes, treasurer, for the mountain schools in Syria, and \$50 from the Walter McCarroll class of the Sabbath School of Second New York for the education of a pupil in the school at Cyprus, through its treasurer, Mr. Robert Jones.



The Student Volunteer Movement will soon publish a new book on South America, by Dr. Robert E. Speer. On his return from a tour of South America, the author gave a number of addresses on conditions in the South American republics which aroused much interest in this country. As the outcome of his studies, Dr. Speer has put his observations into book form, and all who are interested in the evangelistic news of South America should watch for the appearance of this volume and add it to their missionary library.



We are indebted to the courtesy of Mr. Fennell P. Turner, General Secretary, for a copy of

THE STUDENT VOLUNTEER MOVEMENT AFTER TWENTY-FIVE YEARS. 1886-1911.

This report of four addresses, delivered at the twenty-fifth anniversary of the origin of the Student Volunteer Movement for Foreign Missions, at Mount Hermon, Mass., is one of the most thrilling and inspiring stories we have ever read. It can be ordered from the Student Volunteer Movement, 125 East Twenty-seventh Street, New York.



Some one has been thoughtful enough to mail us a sermon by Rev. F. M. Foster, Ph.D., pastor of the Third Reformed Presbyterian Church of New York City on "The Church of Rome—Idolatrous and Despotic." This discourse, suggested probably by the parade and display witnessed in New York at the recent reception of Cardinal Farley on his return from Rome, was delivered on a Sabbath evening to a full house and is published for general circulation by the young people of the congregation. In these days,

when the old line of demarcation between the Church and the world is largely erased and even some professed ministers of the gospel scarcely know what they believe and can see no difference between Roman Catholic and Protestant, it is cheering to find one man who has convictions and is sufficiently familiar with the Bible and ecclesiastical history to defend and maintain them. This sermon is a vigorous

address from the lips of a manly man, and we hope it will have the circulation that it merits.



At the request of Battle Creek Sanitarium, we advise missionaries at home on furlough and in need of medical care and treatment to write at once for particulars as to terms for board and treatment, to Battle Creek, Mich.



WANTED: TWO TEACHERS. MEN. ONE FOR CYPRUS AND THE OTHER FOR MERSINA, ASIA MINOR.



WANTED: AN ORDAINED MINISTER AND PHYSICIAN FOR SUADIA, SYRIA.



THE FAMINE IN CHINA

2,500,000 people facing starvation.

Only 1 in 50 yet receiving help. \$1,000,000 needed from outside China.

\$6 will keep a family from starving to death.

PLEASE SEND YOUR CONTRIBUTION TO-DAY.

The Central China Famine Relief Committee requests that a Sabbath be set apart as a Famine Relief Day, and that in Churches and Sabbath schools funds be raised to help in saving the lives of the 2,500,000 people who are facing starvation in China and as an expression of world-brotherhood.

The Secretary of the Committee at Shanghai writes: "The amount now on hand is extremely small, and promptness in sending money will actually save life. - - - Such an expression of interest and brotherhood will not fail to have a far-reaching effect for good in shaping the new nation of China."

OLIVE TREES will gladly receive and forward large or small sums for this purpose.



All this, and much more, the Man, Christ Jesus, is to all the willing, faithful subjects of His Kingdom. When the greatest evils befall - - - they drive us to Christ, and in Him we are not only safe, but satisfied that we are so. In Him we find rivers of water for them that hunger and thirst after righteousness, all the refreshment and comfort that a needy soul can desire, and the shadow, not of a tree, which sun or rain may drive through, but of a rock, of a great rock which reaches a great way for the shelter of the traveler.—*Matthew Henry.*

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